

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake" (DANIEL 9: 17).

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Thursday, May 18, 1916.

Price One Penny.

EIGHTY-SIXTH ANNUAL CONFERENCE OF THE CHURCH.

(Concluded from page 295).

THE THIRD DAY.

The first session of the third day of the conference, April 10th, opened at 10 a.m.

ELDER ORSON F. WHITNEY was the first speaker. He read from the Doctrine and Covenants wherein the Lord said His indignation shall be poured out upon all nations when the cup of their iniquity is full * * * but Zion shall not be removed out of her place. God's people are reminded of the great object for which this latter-day work was instituted, namely, for the building up and the establishment of Zion, the consummation of which must be accomplished by the pure in heart before Christ will come. Joseph Smith said the pure in heart are Zion. The God of heaven has made good His word, and He will not be found wanting in the fulfilment thereof.

Two years after the revelation from which Elder Whitney read was given, the Church was on the move. The speaker passed briefly over the migrations of the Church until the time when Joseph Smith prophesied that the Saints should go to the Rocky Mountains. He read the prophecy concerning the westward journey of the Church. One of the men present on that occasion, Anson Call, described the circumstances under which the prophecy was uttered. It was at the organization of a lodge of Masons. There was a barrel of ice-water under a tree in front of a building where the exercises were being held. The Prophet warned the men not to be too free in drinking the cold water, and, taking a glassful

himself, he held it in his hand and uttered the prophecy. He said the Saints would go to the mountains, where the water from the crystal streams was as cold as that he held in his hand. He told of the persecutions and apostasy that would take place before the migration, and, looking in the distance, he described the snow-capped mountains and the intervening valleys where the Saints would be established. Joseph Smith was not permitted to live to carry out this great move, but the Lord raised up another, Brigham Young, to consummate the work, and his words, "This is the place," have become famous.

The speaker said the mission of the saints is not ended. Is, he asked, the State of Utah the monument of the Latter-day Saints? No, the capitol on yonder hill symbolizes the monument built by the composite people of Utah; it is not big enough for the Church of Jesus Christ of Latter-day Saints. This people will build its great monument in Jackson County, Missouri. Why are they here? They are here until they grow big enough to fulfill their greater destiny. It has been prophesied that this people shall sweep this land of anarchy and lawlessness and rear aloft the Zion of God, "Zion shall not be moved out of her place." Only for a season is the Church here, said Elder Whitney. "Teach that to your children. We came here for a greater purpose than to build a state, or to redeem a desert; we came here to get ready to erect the greater monument, to build the New Jerusalem, and the temple of our God. The lion is only crouching before its spring."

Miss Romania B. Hyde played a violin solo.

ELDER JOSEPH F. SMITH, JR., said he was impressed with the many evidences that this was the land of Zion, and that Zion would grow and prosper until its fame and glory would fill the earth. Latter-day Saints know, as did Peter of old, that Jesus is the Christ, the Son of the living God. This is the message of the Church to the world. The world is turning away from the teachings of the Savior, and many are refusing to accept Him as the Son of the living God—not all of the Christian world, the speaker said, but this is the tendency. He referred to a series of articles, printed in a magazine, by men who are leading the world in thought. The title of the articles was, "What I believe, and why." Not one of the whole series declared that Jesus is the Christ, the Son of the living God, he said. The final article was by William Hayes Ward, who called his thesis, "The sum of it all." The writer said: "Reason is at the bottom of it all. * * * If we are made in the image of God, it is in reason. Reason may seem faint, but it is all we have to guide us. The human reason it is that finds God."

"And I say it does not," said the speaker. Reason is all right; the principles of the gospel are reasonable; but it is not reason alone that guides the children of men. Man was created in the

image of God physically, and reason unaided has led man astray. It is impossible for a man to discover God by the aid of his reason alone.

ELDER MELVIN J. BALLARD, president of the Northwestern States mission, dwelt upon the fact that God always selects those who are weak and humble to be His special messengers and witnesses to the world.

ELDER LEVI EDGAR YOUNG said he had been requested to speak of the world organization for peace. William N. Williams is at the head of the movement in Utah; the national head is former President William Howard Taft. President Young said it is desired that organizations for the promotion of peace be established in all the stakes. Utah, he said, is known for its labors in behalf of peace, and those at the head of the movement here want the backing of all the people. The people of the world are beginning to recognize the work of the "Mormon" people. The statement was made by Dr. Turner, of Harvard University, that the "Mormon" people established in the Far West the most splendid and democratic American institutions in the history of the nation, outside of New England. And the speaker said he believes it goes farther, and it may be said to be "the most splendid of all, without any exception."

THE AFTERNOON SESSION

commenced at 2 o'clock. After the opening exercises Elder James E. Talmage was called upon to address the congregation. He said the presence of the vast concourse was an evidence to him of the marvelous work God had done in our day. He explained the difference in meaning between the two terms, the kingdom of God, and the kingdom of heaven. In ancient writ, he said, they are used interchangeably, but through modern revelation it has been made known that there is a difference. The Church is the kingdom of God, the Church of Jesus Christ of Latter-day Saints, popularly known as the "Mormon" Church. As a people, Latter-day Saints do not object to the term "Mormons." "Call us 'Mormons' if you will," said Elder Talmage, "but remember you must, that this is not the Church of 'Mormon,' nor of any man."

The speaker affirmed that Christ will return to earth and reign in person as Lord and King. He will come, Elder Talmage said, in a body of spirit and bone with which he ascended from Mount Olivet. He is near at hand, and the mission of the Church is to prepare the earth for the coming of its Lord. Referring to the term "the kingdom of heaven," the speaker said that the Lord has made plain that He sometimes uses the word kingdom of heaven in a distinctive sense. In a revelation to Joseph Smith He said the

keys of the kingdom of God have been committed to man on earth, and He admonishes the people to pray to God that His kingdom may spread. "May the kingdom of God go forth, that the kingdom of heaven may come." Such is the prayer prescribed for this people—that the kingdom of God may roll forth to prepare the earth for the kingdom of heaven.

The kingdom of God, already set up on earth, does not seek to dominate in the affairs of nations; but the kingdom of heaven shall come and be established with a king at the head, to rule and reign. The speaker referred to the tribes of Israel. There is, he said, a plain prophecy that the tribes of Israel will be brought forth from their hiding place. People say this means the gathering and seeking out of the seed of Israel; but the prophecy stands: the tribes shall return as a body. The speaker said he is simple-minded enough to stand upon the rock that not one jot or tittle of the word of the Lord shall fail. "Do not permit yourself," he said, "to believe that the coming of the Christ means the dissemination of advanced ideas and principles of learning. He will appear just as literally as He was resurrected from the tomb, and those who cannot stand in His presence, will perish. A strong current of electricity passes through a perfect conductor without harm; but when an obstruction is met, it is consumed in fire and heat."

Elder Talmage said he is proud to belong to the Church that proclaims the literal coming of the Savior, and that proclaims there is no other name given under heaven whereby man can be saved.

A quartet, "A Temple in Hawaii," was sung by Ethelyn Walker, Hazel Neilson, James H. Neilson, and Alma C. Clayton.

PRESIDING BISHOP CHARLES W. NIBLEY was the next speaker. He said the title of the song, "Loyal to the true and the right," comprises all truth, for if a man is loyal to the true and the right, he is in all things acceptable to God. The Church teaches loyalty to the true and the right.

The choir sang, "Beautifful Zion for me," solo part by Mabel Poulton Kirk; words by President Charles W. Penrose, and music by Professor Joseph J. Daynes.

ELDER BRIGHAM H. ROBERTS read an excerpt from a recent number of *The Outlook*. In this publication is a department called, "Questions from unknown friends." One had asked if there had been any prophets since the time of Christ, to which the editor, Lyman Abbott, replies that prophets of old spoke under the inspiration of the Lord, and there is nothing to make one suppose there might not be others; but neither is there anything to make one suppose there have been prophets since the time of Christ—the word of the Lord as given then is sufficient.

Elder Roberts said that, in his opinion, the view thus expressed by Lyman Abbott is a forward step in regard to the attitude of the people of the world towards new revelation. When the Church was organized, it was held that there could be no more revelation; but Mr. Abbott admits there is nothing to make one suppose there might not be additional revelation; but, said Elder Roberts, the astonishing thing is, that Mr. Abbott in the same breath says there is no need of revelation, and that new revelation could point out nothing new needed by the world. The speaker said it would be interesting to point out to Mr. Abbott the necessity of modern revelation. On the subject of baptism, Elder Roberts said there was need of revelation, and God sent the person known pre-eminently as THE baptist to clear this matter up. He also referred to the revelation regarding the administration of the sacrament of the Lord's Supper for the perpetuation of the Spirit of the Lord among His people, and said there might be many others pointed out to Mr. Abbott.

Elder Roberts said a world of power and truth and light has been brought forth, by revelation, to the great prophet of God in this dispensation. Two things confuse the minds of men. They cannot regard God as a person, and at the same time regard Him as everywhere present. These apparently conflicting views are puzzling theologians and scholars. When God is thought of as an individual, of whom Jesus Christ was the full and complete image, then to think of God as everywhere present brings confusion, because it is impossible for a body to be in two places at the same time. The great statesman Gladstone said a living faith in a personal God is essential to a man's happiness. Many men doubt the personality of God because they cannot believe at once in His personality and in His everywhere-ness.

What a great blessing to mankind is the word of the Lord which settles this great question. No human wisdom could encompass it. "Listen to the word of the Lord," said the speaker, and he read from the Doctrine and Covenants wherein the personality of God is made plain, and His light and spirit which proceed forth from His person to fill the immensity of space are defined. From this great truth, the speaker said, it is made plain to the world, how man can hold to the faith that God is a person, and at the same time His light and Spirit, by which all things were created, emanate from His personality until they fill the immensity of space; and God indwells in His worlds. And those worlds in which God indwells shall fulfill their destinies. Elder Roberts said he desired to present these truths in answer to the vain sophistry that revelation can add naught to the knowledge of man.

Professor John J. McClellan played on the organ the music to the hymn, "O my Father." President Smith announced that the conference would be adjourned for six months. The choir sang the anthem, "The heavens are telling the glory of God," and the

closing prayer was by President Walter P. Monson of the Eastern States mission.

Overflow meetings were held in the Assembly Hall, and in the Tabernacle grounds, to accommodate the multitudes that could not obtain a seat, or standing-room, in the immense Tabernacle, which holds about then thousand people.

A LETTER FROM SWEDEN.

PRESIDENT THEODORE TOBIASON writes from Stockholm, Sweden, March 17th, 1916, in part:

“President Hyrum M. Smith,
Liverpool, England.

“Dear Brother:—I am pleased to report that all is well, and that we are getting along as well as could be expected, under the circumstances. We are still waiting and longing for elders to come and help us. Several of the brethren will leave us this spring, and if some more do not come soon to take their places, we will be handicapped in our work.

“Here in the city of Stockholm we are doing nicely. We baptized six members last month, and twelve, thus far, in this month. The outlook for the future here in this conference is very good, and I believe if we had a full corps of missionaries we should be able to do more than has been done for a long time; but as it is, we have only two or three working in the various conferences, and after our spring conferences are over, there will only be two elders laboring in each conference.

“We have had a very severe winter, and it still continues, and the times have been very hard here in Sweden during the winter. As the saints are, nearly all, very poor, it has been very hard for them. Had it not been for the money you sent us last spring, I do not know what we should have done, as some of them must have starved; but as it is we have got along well. We have tried to be careful and not give it where it was not needed. So the money sent us has held out well. We still have a little on hand, and hope, as the spring and summer approach, that times will brighten, and that there will be more work for the people. Everything that the people have to buy is very high. When they take the money they have earned during the week, they can hardly get enough food for it, much less something to wear, so that even if Sweden is not engaged in the war, she surely is feeling the effects of it. We were in hopes that this terrible slaughter would have ceased long before this.

“This is a terrible condition that is now existing in these so-called Christian countries. As has been said by Winston Churchill:

“The conception of Christianity given us in our youth has failed to satisfy us. We are unable to say with the conviction of our fathers:

"This is the absolute truth." The science and agnostic critics of the past have riddled that religion. We want to know: "Whither shall we turn for a religion, a sanction, a guide to life?" We start off on our modern Pilgrim's Progress, to seek after God, if haply we may find Him.'

"Then he states:

"That the religion chosen must have a positive militant righteousness, called the "New Patriotism," and will involve, when adopted, heart and soul, a change in the motive of life. It will require a life of sacrifice, not selfishness and acquisition.'

"The religion that Mr. Churchill speaks of has been preached for many years all around him, but men have failed to recognize it because of its being so unpopular, and those who have taught it have been looked upon as the outcasts of society—scum, as the Apostle Paul puts it; but thank the Lord we know that that which they look upon as the scum of society is, like the froth that floats on the milk, the best of it all."

MY TESTIMONY.

THE influence of home on children growing to young manhood and womanhood is boundless. When children are taught to lay every little ailment, pain, or grievance before the great Father of all, they instinctively take their greater trials to Him, as they grow older. This is what I have always been taught, and I can testify that no greater comfort can ever be obtained, than when taking "everything to God in prayer." When my parents joined the "Mormon" Church (eight years ago), I was six years of age, and the first thing that attracted me was the hymn, "Come, come, ye saints," I being not then old enough to comprehend its glorious truths. As I grew older, however, I became independent, and desired to learn more of this doctrine. I did not wish to become a "Mormon" because my parents were members of the Church.

When I began to attend the Glasgow branch Sunday school, we were studying I. Nephi, in the Book of Mormon. The trials and joys of the Nephites were so many lessons and inspirations to me, and I learnt this: God is ever with us to guide, help and protect, while we keep His laws. Sometimes, though, when things are going well, we are likely to forget our prayers; we are not actively disobedient, but we just drift away from our former strict obedience. God's punishment, not always swift, but always sure, must inevitably follow. Did you ever notice that when dark and threatening clouds appear in a summer sky, the blue of that sky seems bluer than ever before? So it is with us. When pain and trouble come into our lives through our own disobedience, the bright and happy days when we served God faithfully, make us resolve to lead better lives, and, above all, never to forget to send our faithful prayers up to the throne of God.

Glasgow.

JANET BLAKE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 18, 1916.

EDITORIAL.

WAR AND CONVERSION.

As noted in a previous issue of the *Star*, there has been some discussion in the world concerning the religious influence of the war upon the participants. Some have asserted that "God is in the trenches," meaning that the soldiers generally become devoted Christians. We have not seen any evidence in favor of this view. We know that there are many in this gigantic conflict who devoutly worship God and place their trust in Him, but it is not the war that has converted them.

In a recent number of the *Christian Herald and Signs of the Times*, we find some letters from the front which shed light on this question. A private soldier, who formerly was a colporteur, writes, in part:

"Some of the writers and correspondents in your enjoyable paper seem to seek to convince us that the men of the new armies in the field are really Christians, and ready for eternity. Would to God that that really were so! But I emphatically say that that is not the case. Whilst there are, thank God, real and true Christians, converted and born again, scattered up and down the line—like street-lamps in a town, one here, one there—the vast bulk, I am sorry to say, are far from being really Christian, for nine men out of every ten one meets are guilty of the habitual use of obscene language—and let those deny it who can!"

An officer has this to say:

"I was three years in South Africa during the war; ten years in India; have been twice wounded during the present war; and have been nearly six months in hospitals and on hospital ships; I have had three men die next to me; and have lain wounded on the battlefield for thirty hours.

"My own experience in South Africa as an unsaved man was that I prayed for safety before a battle, and immediately plunged back again into vice directly I was in a safe place.

"When apparently at the point of death on two occasions in this war, as a converted man, I had the peace which passeth all understanding, and tasted the joys which await one in heaven. As I thought of the misery of the world, I longed to continue with the peace I then had.

"On one hospital ship I conversed with seventy men about their souls. As there is only one death-bed repentance shown to me in the Bible, so there was only one death-bed repentance shown to me out of fifty men who died from wounds. Some men died quarreling with God to the last; some craving for drugs to send them to sleep; some thinking only of their

pain; and some died in Christ. Some had gone into battle with filth and blasphemy on their lips; and some had gone into battle praying. Some had rejected Christ till the very last, although many had pleaded with them; and some had made their peace with Christ just before going into action. And so with those who have survived. Filth and blasphemy may still be heard in the hospital or on the field; but many lives have undergone a great change. But open confession of Christ is rarer than it should be."

Such, it seems, is the observation of men in the very thick of the fray. It corresponds to what the word of the God leads us to expect, for we read (Rev. 9: 18-21), that although a "third part" were killed "by the fire, and by the smoke, and by the lightning," yet the rest repented not of the sins of violence and impurity. The angels of war have not been sent out with a message of salvation. The time of the sealing of the servants of God is a time of peace. In the Doctrine and Covenants the Lord says, "*After* your testimony cometh wrath and indignation" (88: 88-90), and in the Book of Revelation (7: 1-3) John heard the angel with the seal of God in his hand cry out to the angels who had power to hurt earth, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." So that the time for the preaching of the gospel and the "sealing" of men by conversion is a time of peace and not one of war. The Millennium, when mankind will be converted on a larger scale than ever, is a time of peace on earth, not of war.

We have the greatest admiration for the men who offer their lives and all on the altar of patriotism, and we say, "God bless them!" At the same time we would warn them not to put off repentance until they face death on the field. Let them accept the gospel of Jesus Christ before they leave for the front, and thus be prepared to go into eternity, any moment, if that shall be their fate. *Now* is the acceptable time for a real conversion, and the setting of the house in order. That is true in the case of those who go to war, and also in the case of those who stay at home to perform equally important duties.

J. M. S.

VALUE OF RECORD-KEEPING.

THE people of God have always been a record-keeping people. From the very beginning, the Lord has instructed His people in various ways. Adam, our first parent, He taught the art of making clothes. Noah he taught how to build the ark, that he and the righteous of the earth could be saved from the wrath to come. And to Moses He gave records, the contents of which have found their way down to our present day. These records were written by the Lord Himself on tablets of stone, that they might be preserved for the children of men to profit by. Then, looking down

the line of time, the Lord, speaking to Ezekiel (37: 15-17), requested him to take two sticks and write upon them for His people. In fact, the whole of the Scriptures is a record of the words of God given through His servants, the prophets, as they were moved upon by the Holy Ghost. The Book of Mormon is also full of the inspired words of the Lord, and these were given for instruction. The people made records, not only of the religious side of life, but also of their wars, and other points of importance. If these men had failed to keep these records, the people of the world would have been, indeed, in utter darkness as far as knowing the will of the Lord is concerned.

Although Christ Himself did not write any record, He instructed His apostles to write. He raised up men of ability, such as Paul and Peter, who knew and understood the pure and unadulterated truth as Christ taught it. Their records have been preserved down through the ages with care, although they have been translated several times.

When the Prophet Joseph Smith came in the Dispensation of the Fulness of Times, the first thing the Lord instructed him to do was to translate the records which are now known as the Book of Mormon. These records had been compiled by the servants of God and given to the Prophet in our day for the benefit of the people. Again, the Lord, speaking through Joseph Smith, gave commandment to keep records of all the meetings and official actions of the Church.

The point I wish to convey, is the necessity of the records of the Church being kept correctly by those who have been assigned to this work. When these records, or minutes, have been recorded, it is very essential that the people hear them read, and should any mistakes occur, they should be rectified, before they are passed as official. The people who pass these minutes as correct should know that they are correct, and not raise their hand just because it is the custom. They should not be as sheep following one after another wherever the leader goes, even if it be to destruction. That which is recorded on earth is recorded in heaven, and should the two records fail to correspond, someone must bear the responsibility.

Men will be judged from the things which are written. The person who wilfully neglects his, or her, duty along these lines, is bringing on their own condemnation.

The books and records, both financial and others, are subject to examination at any time by the president of the mission, president of the conference, or, if needs be, the President of the Church. Should these records be found depleted, someone will be held responsible; therefore, the elders, especially the presiding elder, should make it his business to examine the records at regular times, and should these be found incomplete, he should make preparations to get someone who will keep these records promptly and

correctly. These records are holy, and show the doings of the Lord's chosen people. Let us not get slack in keeping these records, so that we may be ready at any time for the examination, even by the Lord Himself, because no one knows the hour or day He will reappear. Shall we be found wanting, or prepared?

Now there are several points which must be considered while taking minutes. First, state what meeting it is, and where held; who is presiding and who is taking charge. The elder appointed president of the branch, if present, is always presiding. The others act under his direction. It makes no difference who is present; the Bishop of each ward always presides; in the mission it is the same. Take the date of the meeting, and state time it commenced. If it started late, state so. This will impel the person taking charge to start on time. Tardiness grieves the Spirit of the Lord. State the name of the song sung, and where it is found. After the first mention of the song book, it is not necessary to make repetition of the same. Second, keep alert to all that passes, and do not fail to record what happens. Listen to the speaker, and when he has finished a thought which is important, put it down in a collected form, but do not wait until the speaker has finished his discourse before you begin to record his remarks. Do not be in a hurry, and do not leave the minutes half written. You will never be able to recollect them. Do not forget to finish your recording before you do anything else. Use the best language at your command. Do not use sentences that are broken, and, above all, write so that anyone can read what is written when the ink is cold. Make as few ink blots as possible. Cleanliness is essential to good record-keeping.

It has come to my notice the short time I have been in the mission field, that elders have failed to report addresses, births, baptisms, removals, deaths, and districts tracted, the number of times tracted, and by whom, etc. We shall not be here all the time. New missionaries will take our places, and will be hampered by our failing to report these things. Where there is no order, there is a chaotic condition. If the branches fail to report correctly all important things, what will the books at the offices be like? These books belong to the Lord, and must be kept in order. Let it not be said of us missionaries, that we failed to keep correct records. Let us keep up the high standard of the conferences. I have heard it stated that records are nothing as long as our consciences are clear; but in this case let us have the paper record correct, and our consciences *will be clear*. Let us not procrastinate the putting of these things right. We are working for God, and we should do the things required of us in the best manner we know how. Then there will be nothing to regret.

Nottingham.

AARON T. PINGREE.

It is the mind that ennobles, not the blood.

MINUTES OF THE SCOTTISH CONFERENCE.

THE Scottish annual conference was held in the South Side Masonic Temple, 30 Abbotsford Place, Glasgow, S.S., on Sunday, May 7th, 1916. There were present: President Hyrum M. Smith, of the European mission; Elder John E. Cottam, of the Liverpool office; Elder Earl C. Morgan, of the Newcastle conference; President George A. Simkins, and six traveling elders of the Scottish conference.

The morning session commenced at 10:30 by singing, "Joseph Smith's first prayer." Invocation was offered by Elder George Mortimer. Continued by singing, "Thanks for the Sabbath school."

Elder Hilliard R. Broderick made a few remarks upon the significance of the Lord's Supper, and recounted briefly the Savior's institution of this ordinance.

The sacramental hymn, "How great the wisdom and the love," was sung, after which the sacrament gem was repeated by the congregation.

The sacrament was administered by Elders J. Kenneth Cannon and George W. Perry, assisted by Brothers John Hunter, William E. Rennie, and James H. Hood.

President George A. Simkins welcomed all assembled to the conference. He spoke of the necessity of putting the gospel into practice, and emphasized the fact that all blessings were predicated upon obedience to law. He declared that the same gifts and blessings enjoyed by the former-day saints were to be seen to-day in the ranks of the Lord's people. He spoke of the exaltation of Moroni and explained that we, also, by obedience to the laws and ordinances of the gospel, could attain to that same condition of glory.

Elder Amos T. Tucker bore his testimony to the truth of the gospel, and spoke of the privilege we have in associating with apostles of the Lord Jesus Christ. He said that all laws and commandments given by the Lord must some day be complied with and fulfilled.

Elder George Mortimer, who was the next speaker, commented upon the purpose of our existence in this sphere of probation. Every time we transgress the law of God we deprive ourselves, he said, of blessings which we should otherwise obtain.

President Hyrum M. Smith then spoke. He urged upon all the necessity of continually striving to improve ourselves. In what way, he asked, was "Mormonism" the greatest force existent in the world? We find "Mormonism" teaching peace and harmony, while the world is in a state of war and chaos. The reason, he explained, was to be found in the fact that the laws and ordinances of the gospel are not exercised by compulsion, while the adversary is ever present in producing evil. The gospel, he said, contained

the power of improvement; but the improvement depended upon belief in, and obedience to, the commandments of God. No man can live the gospel and fail to improve himself. The force contained in the gospel was comparable to that possessed by a grain of wheat, inasmuch as they both need cultivation and careful attention before they will develop and bring forth good fruits. If neglected, neither will produce good. He spoke of the utilization of the power for good contained in the Rocky Mountain streams, when, by proper handling, those torrents have proved to be the means whereby the once parched and arid lands of the western desert have been changed into beautifully green and exceptionally fruitful farm land. He spoke of the universal proneness of men to decry and ridicule their brother when he determines to reform and abstain from former bad habits. A man must have courage and strength of character in order to reform his life and turn to God.

The Primary and Kindergarten classes of the Glasgow branch Sunday school, under the direction of Brother John Hunter, sang, "Oh, I had such a pretty dream, mamma."

Singing, "To-day, while the sun shines." Benediction by Elder James D. Johnston.

The afternoon session commenced at 2 o'clock by singing, "From Greenland's icy mountains." Prayer was offered by Elder J. Kenneth Cannon. Continued by singing, "O ye mountains high."

The names of the general and local authorities of the Church were then presented, and these officials were unanimously sustained.

The infant daughter of Brother and Sister Donald McDonald was blessed by President Hyrum M. Smith.

Elder J. Kenneth Cannon was the first speaker. He said that "Mormonism" contained something which was not existent in the other churches. He portrayed the spirit of, and willingness to, sacrifice manifested by the Latter-day Saints, as contrasted with that shown in other denominations. He explained the attitude of the Latter-day Saints toward revelation, both ancient and modern, and quoted a number of Scriptural passages used by sectarian creeds in favor of the rejection of the idea of modern revelation, after which he explained them in defence of that principle. This message, he declared, would prove to be the salvation, or condemnation, of those who accepted or rejected it, as the case might be.

Brother John Hunter rendered the solo, "I have read of a beautiful city."

Elder James D. Johnston then spoke. He referred to the mission and testimony of the Prophet Joseph Smith, and compared them with the mission and testimony of Luther, Calvin, and other great reformers. He said that while all these reformers had been willing to sacrifice their lives for the message which they

bore to the world, and, no doubt, sincerely believed to be true; yet, in the character of these testimonies we found a wide difference. The early reformers bore testimony that they knew the mother church was wrong, while the Prophet affirmed that he had seen face to face the Father and Son, and had been commissioned to establish the Church of Christ in the earth. Like the prophets of old, he sealed his testimony with his blood.

Elder John E. Cottam expressed his pleasure in being permitted to visit the saints in Scotland. He quoted from the 118th Psalm, "It is better to trust in the Lord than to put confidence in man," and commented upon it. He spoke of David as a man competent to give advice to his fellowman. He gave instances wherein men had betrayed confidence placed in them. It had not been long, he said, since many of the rulers of great nations had banqueted together and there pledged each other their friendship, and yet, to-day, they were struggling for each other's downfall. It was not forbidden, he said, to place trust in man, but we were advised that it was better to trust God. He said that even Peter, in a moment of weakness, had betrayed the trust put in him by Christ, when he denied acquaintance with Jesus. He also referred to the betrayal of the Savior by Judas as another example of man's susceptibility to evil. He emphasized the necessity of becoming familiar with the Scriptures in order to gain a knowledge of God's dealings with the peoples of the earth. He said that the blessings of the gospel were eternal, and not to be taken from us by the grave, and, therefore, they were more to be sought after than merely temporal luxuries.

Singing, "Down by the river's verdant side." Benediction by Elder George W. Perry.

The evening session commenced by singing, "The Spirit of God like a fire is burning." Invocation by Brother William E. Rennie. Continued by singing, "For the strength of the hills we bless Thee."

The infant son of Brother and Sister Frederick L. Newton was blessed by President Hyrum M. Smith.

Elder Earl C. Morgan was the first speaker. He declared that the authority to preach the gospel was not a thing to be assumed by presumptuous men, but something which was given to man by the power of God, and through the laying on of hands. He spoke of the necessity of living the gospel, and thereby obtaining the blessings promised to the faithful.

Elder George W. Perry was the next speaker. He spoke of his willingness to bear testimony of the gospel restoration. He urged upon the people the necessity of sincere and constant prayer, that they might receive the help and guidance of the Holy Spirit. If our lives were at all times exemplary, they would be an evidence to the world of the truth. He said, by doing the will of the Father we should gain a knowledge and an assurance of His gospel. He

bore his testimony to the fact that our present-day leaders were inspired men.

Elder John E. Cottam then addressed the congregation. He referred to the statement of Joseph Smith wherein he declared that a man could not be saved in ignorance. He spoke of the works of Sir Isaac Newton and William Shakespeare, and the great truths taught to the world by these men. He again referred to the declaration of Joseph Smith concerning man's salvation, and showed how a man could, by knowledge, save himself. He said that salvation meant more than a mere rising from the grave. All human beings, he said, would be resurrected, but salvation would save us from sorrow. He cited the construction of the Panama Canal as an instance where, by knowledge, man had made it possible to keep an army of working men in a once dangerous and disease-stricken vicinity. He also pointed out how the plague of smallpox had been overcome through the advancement of medical science. By acquiring spiritual knowledge, ignorance concerning God would be removed, and salvation attained.

President Hyrum M. Smith was the last speaker. He said he loved to hear his brethren bear their testimonies. He said that the message the "Mormon" elders were preaching to the world was true, and that those who rejected the testimony of the Prophet rejected that of Christ, inasmuch as these testimonies were identical. He reiterated the statement that no man could be saved in ignorance, and further, that he who sinned knowingly would be under a still greater condemnation. The speaker then referred to the universal apostasy and Church organization. After explaining the organization existing to-day, he read the twelfth chapter of Paul's epistle to the Corinthians, and pointed out the discrepancies in modern systems. In Paul's epistle, it said that all parts were necessary for the perfect body, and yet the sects of to-day do not have them all. Apostles, prophets, and other officers were not to be found in present-day organizations, the Latter-day Saints excepted, while many had officers of which we find no mention in the Scriptures. The speaker bore his testimony to all assembled and urged them to live the gospel and remain true to the covenants which they had made. He made special mention of the Relief Society sisters, and encouraged them to continue in their labors. He exhorted all to live righteously and in the fear of the Lord.

Closed by singing, "The happy day has rolled on." Benediction by Brother Donald McDonald.

A Priesthood meeting was held on Saturday, May 6th, 1916, on which occasion all the elders present expressed their feelings and reported their labors, and then listened to the instructions and advice tendered by President Hyrum M. Smith and Elder John E. Cottam.

AMOS T. TUCKER, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The address of the headquarters of the Norwich conference has been changed to 49 Alexandra Road, Norwich.

Song Service.—On Sunday evening, April 30th, 1916, the Leicester branch choir (Nottingham conference) gave another successful song service. There were more friends and investigators present at this service, than on any previous occasion for some time past.

Releases and Departures.—Elder George S. Ballif has been honorably released from his labors in the British mission, and sailed for home May 6th, 1916, per s.s. *Scandinavian*. Elder Rao B. Dunford has been honorably released from his labors in the British mission, and sailed for home May 6th, 1916, per s.s. *Philadelphia*. Elders Benjamin Ward and Samuel F. Nicholls have been honorably released from their labors in the British mission, and sailed for home May 13th, 1916, per s.s. *St. Louis*.

Baptisms.—A baptismal service was held at Carlisle (Newcastle conference), April 21st, 1916, when three souls were added to the Church of Jesus Christ. Elder J. M. Rothlisberger officiated, assisted by Elder H. C. Phipps.

A well-attended baptismal service was held at an open-air bath, in Eastwood (Nottingham conference), on May 7th, 1916. Eight souls were added to the fold, Elder Richard C. Wilkin and Brother William H. Mullinger officiating.

DIED.

Brooks.—At Golborne (Liverpool conference), April 24th, 1916, Margaret Brooks. Deceased was born May 27th, 1862, and baptized March 12th, 1910, by Elder James F. Turner.

CONTENTS:

Eighty-sixth Annual Conference	Value of Record-keeping	... 313
of the Church 305	Minutes of the Scottish Con-	
A Letter from Sweden 310	ference 316	
My Testimony 311	From the Mission Field 320	
Editorial: War and Conversion		312

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